It seems to me that some philosophers, among them, Humboldt in his Cosmos, have pointed out this same fact and have given it a name which I cannot now recall.

It is very difficult to get any information from the Indians regarding their beliefs: they, in spite of having a deep disregard and scorn for the mysteries of the Christian faith, do all they can to avoid being ridiculed, threatened and catecized by their presumptious and intolerant enemies.

Faustino, a Christian and a refugee from amongst them, when questioned by me regarding any of their religious practices, would answer: "I do not know, sir -- the Indians are very distrustful."

The following which I am about to recount I gathered directly from some of them after having been successful in inspiring them with confidence by talking with them, giving them presents, being very friendly and having close acquaintance with them and by letting them see that I had a high regard for their beliefs.

Among the Matacos the spirits are called a'hót, and among the Vilelas, cokss.

These spirits live underground but at nighttime they come up out of the earth and wander about near men's houses; they also enter the bodies of persons and usually cause them to become diseased. The a'hót ride upon the wind, accompany storms (or are indeed the very storms themselves) and dance around the villages, huts and persons whom they wish to injure. The most terrible a'hót is smallpox, against which the witchdoctors are absolutely powerless. So terrified are the Indians of this a'hót that when it appears in a hauet-éi (village) they all abandon it as fast as they can, usually setting fire to it and abandoning the sick there. In spite of this [199] smallpox wreaks havoc among them, mostly, I believe, because of not taking the proper precautions (which is impossible, their houses and clothing being what they are) rather than because of lack of domestic and personal cleanliness which, in so far as I have been able to observe, is quite adequate. Practically all cases of smallpox prove fatal, and that is why one sees so few Indians marked by the disease.

Every man has a soul which, after he has died, goes down into the earth to join its companions, amongst whom he enjoys

consideration in proportion to what was his while he was alive and amongst his neighbors of his own village. This belief causes them to show great reverence for those of their number who have died. 775

Despite the a'hóts' inclination for wandering about, they yet ever remain in the vicinity of the place where the bodies to which they belonged died.

The soul of a person who dies in a foreign place and who has not been given burial in his home territory, is condemned to wander alone, despised and sad in the midst of the souls of strangers.

I asked my guide why it was that fortune was so cruel with those wretches who, through no fault of their own, died and left their bodies far from their native place; to which he answered: "The mere fact of these bodies having been left abandoned in a far off place by their companions and by the sons of the same tribe, was a sign that while they were alive they had not enjoyed the love and esteem of the others. The foreign a'hóts on seeing the soul of an outsider make an appearance amongst them reason in this way: 'if the person to whom this soul belonged was not honored by his companions or by the sons of his own tribe, nor given burial befitting a brother, then he was neither loved nor esteemed by his own people.' This being so, then they also shun him and leave him alone." I only repeat the rascal's words. 766

This reminds me of the veneration which the peoples of all nations accord to their burial grounds, and, in this matter of the souls of the unburied being condemned to wander, these Indians have the same beliefs as the ancient Romans according to what Virgil so beautifully expresses in the Aenead.

These beliefs are the basis of the ceremonies to cure the sick and to bury the dead.

But before entering upon their description I must call attention to a sort of star cult, especially amongst the women. These heavenly bodies are the moon and the morning star. 821 795

When the moon rises the women leave their huts and, holding hands, form a circle and begin to wheel rapidly, jumping and shouting in honor of the silvery moon.

They do the same thing when the morning star appears on the eastern horizon, and pray to it that the algarrobo pod crop and other wild fruits may be abundant.

C
766 The bodies of those who have been executed for repeated murder are flung out on the ground or else burned.

Some Indians, among them the Chirionoses (1) who live on

1. Tribes of the Chiriguano type. (Ed.)

the Bolivian or Brazilian frontiers, bury their dead in the trunks of trees. To this end they go into the thickest parts of the forest, choose out a yuchan tree, which has a bottle shaped trunk and is as soft as cork, fell it and place the corpse inside it, covering it over well to keep the crows from getting at it. When the Fort Sarmiento road was opened up a short time ago one of these burial trees was found, quite by chance.

M
764 The Matacos make a practice of burying their dead under ground, although some tribes, those towards the east who live close to the Tobas, burn them. This practice, one would suppose, is one which they have in common with the Tobas.

It is to be supposed that the beliefs held by the Matacos in this matter of interment are also held by the other wild Indians with whom they are continually in fighting contact, either as allies or as enemies, and with whom they share the same spirit cult.

M
775 Now the Matacos, as has been said, believe that the soul of the dead has no rest until the body has been buried within tribal territory. I have no reason to believe that an exception is made for those who die in battle. They believe also that the soul, which they call "hésék" (they give the name of "tzan" to the body, and "hót" to a corpse) does not descend into the earth to be with its companions until the body has decomposed, either by rot or by fire. They say that until this happens the soul wanders about around the family hut, sometimes becoming visible and complaining about its lot.

M
521 This business of the appearance of souls (or ghosts) and their cries of lamentation is the subject of a great deal of foolish old wives' tales among them, almost to the point of their not talking about anything else, and I would wager that it is the cause of as much fright among them as it is amongst us.

do, or in white garments as do the Chinese; but they show in their own way that they are in mourning by shaving their heads which are the only parts of their bodies with covering. The women, instead of parading themselves about in their somber garb in churches and public places, hide themselves away in their huts and avoid all contact with their neighbors; they refrain absolutely from talking and apply themselves more diligently to their household duties. They continue in this mourning for a year, during which time it is not proper for them to remarry. Whenever they must needs go out they take the most secluded paths and if one should chance to meet them they cover their faces; they will not talk on any account and avoid any occasion for doing so. It happened that travelers [208] who have met up by chance, in out-of-the-way and therefore suspect places, with women like these who are withdrawn and will not speak, have mistreated and even killed them, being ignorant of the custom.

In addition to shaving their heads they also wail -- a monotonous expressionless chant -- which is apparently dictated by convention and accompanied by the beating of the "pin-pin" which, as I believe I have already said, is a mortar hollowed out of a tree trunk with a tool or with fire. Water is poured into this mortar and then a skin is stretched tightly over it to form a sort of drum. They beat upon this skin with a gourd filled with grains of corn or algarrobo seeds.

They wail in unison at certain stipulated hours, but the widow or mother does so without ceasing, even when she walks through the streets about her business. Relatives and friends accompany the deceased to the grave, and if he be a well loved chief or some famous witch doctor then the whole tribe will go.

Chiefs and particularly famous witch doctors occupy positions of honor among the a'hot who await them, and their influence in the spirit world will be in proportion to the esteem in which they were held by their neighbors of which the funeral rites will be a yardstick. And so when one of them dies the Indians who are gathered about his bier beg him to bend every effort in their favor when he is far off among the a'hot, and try to influence the storm a'hot and the plague a'hot or the famine a'hot to pardon their villages and visit their enemies. The dying

C
M 763 775 554 766 550

man promises to do this and his companions by way of reward do him even greater honor at his funeral, thus augmenting the departed one's power for good in the spirit world. Do we not do likewise when we implore those who die in the odor of sanctity to intercede in heaven for us in our pilgrimage through this vale of tears?

Sorrow points up the basic similarity in all men, and the harmony of the human character in actions and speech, hopes and doubts, is never manifested more clearly than when confronted with a grave.

Chapter XI

Doctors

M
C 755 753 [756]

In the Chaco there are both male and female doctors, but very few medicines; treatment being purely empirical because of the ignorance and superstition of those Indians. [209]

It is strange that the wild inhabitants of the Chaco have not discovered remedies, but that is the way it is, in part because of their lack of intelligence but mostly because of the superstition which grips them in all matters respecting disease and sickness.

They firmly believe that sickness is caused by an a'hot's getting into a person, and therefore all efforts are bent in the direction of getting rid of it by the only means possible, that is by conjuring it out.

It follows logically from this that their doctors cannot be other than witch doctors or priests or what have you. Apart from this their very superstition is a consequence of each person's need to free himself of a present evil and his ignorance as to how to bring this about. That generous measure of wit native to man does service as a middle road between ignorance and superstition.

M
C 648 755

Nevertheless they realize their lack of efficacious remedies and also the superiority of the whites in this matter, in whom they have great faith as healers; while the poorer and more

2: Karsten E-5 (1911-1913)1932 SI7 Mataco SI7
Toba SI 12
Choroti SK 6

M T C 231 soon became skilled riders, but among the other Pilcomayo tribes they are rare. Before the Chaco Indian became acquainted with the white man, the dog was the only domestic animal known to him. These half-starved, fierce, and treacherous dogs are a real nuisance in the Mataco and the Choroti villages to the white traveller who has to stay among the Indians, because in their hunger they are always on the alert to rob him of edible things, among which they include not only his provisions, but also his saddlegear, boots, and other leather goods. Although the Mataco and the Choroti treat their numerous dogs badly and evidently have little use for them even as watches, yet in a way they regard them as members of the tribe. They never kill a dog, however old and wretched it may be, and when it dies they lament over it just as they lament over a fellow-tribesman. This curious practice is due to superstitious reasons, fear of the spirit of the dog. Like many other South American Indians, the natives of the Chaco believe that the souls of their dead tribesmen may reincarnate themselves in the dogs.

M C [774]

M C [775]

T 231 Only the Tobas, who are culturally superior to the rest of the Pilcomayo tribes, feed their dogs properly and have real use for them both in hunting and as watchdogs. But even these dogs are of uncertain breed and by nature so savage that for my own part I failed in my attempts to train them according to European methods.

000 These general remarks on the material culture of the Pilcomayo tribes may suffice as a basis for the following description of their social customs and their intellectual culture. I shall repeatedly have occasion to touch upon the ergology of the Indians in describing their magical ornaments and amulets, as well as various objects used at religious ceremonies.

2: Karsten E-5 (1911-1913)1932 SI7 Mataco SI7
Toba SI/2

M 776 821 in drought, in eclipses, etc. Thunder and lightning, for instance, are caused by the demons called *aittáh tavakái pählai* (the »thunder demons»), which pass in great numbers through the air or above the clouds. Eclipses of the moon, on the other hand, are attributed to a demon called *aittáh hayáh* which is supposed to prey upon the moon. The Mataco try to frighten away both the thunder-demons and the demon eclipsing the moon by shouting loudly and making a noise, and by beating drums.

M 775 774 The same may be said of the nature of the *aittáh* and the *nahút* as has been said of the *möhsek* of the Choroti. It seems to me probable that they are in their origin nothing but spirits of the dead or disembodied human souls. From this point of view, I believe, Pelleschi is right when he says that the religion of the Mataco can be characterized as essentially a worship of souls. But there are disembodied souls of different kinds. The Mataco word for »soul» is *kasïtah*. It is the soul that detaches itself from the body, temporarily during dreams, permanently in death. As a death-spirit the *kasïtah* is generally the object of fear. Of these death-spirits some, which are particularly evil-minded, become *nahút* or personifications of mortal diseases, whereas others have become personifications of curable illnesses and lesser evils. It is a well known fact that the spirits of certain persons — especially of sorcerers and persons who have died a violent death — are greatly feared, and just such spirits are likely to turn into that particular kind of demon whom the Mataco call *nahút*. The M [764] fact that graves are regarded as the dwelling-places of these demons confirms the conclusion that the *nahút* are in their nature nothing but disembodied human souls.

T 776 As to the *T o b a s*, I have already mentioned that they call the spirits *peyák*. Like the Mataco, the Tobas fancy that these spirits appear in the shape of small boys (*nätolik*), and in daily life, when speaking of these beings, they more often use the word *nätolik* than the word *peyák*. Although the spirits in the main have human form, they at the same time resemble birds, and more particularly ostriches. At any rate the Tobas informed me that »the *peyák* have wings, large like those of the ostrich» — an idea quite natural to a people who even identify living men with ostriches. Still they are mostly invisible to the human eye; only the medicine-men who are endowed with a special clear-sightedness can see them and enter into communication with them. The whole world swarms with these mysterious beings, who are regarded as the causes of all evils that befall man. Everything that has been stated on this

2: Karsten E-5 (1911-1913)1932 SI7 Mataco SI7

Chapter XVIII.

Ideas of future life and funeral ceremonies.

Although the Chaco Indians certainly do not believe in the »immortality of the soul» — an expression often abused, especially by Christian missionaries — they all believe in the continued existence of the soul after death. Their ideas about the future life are much the same as those found among most primitive peoples. Man is, as it were, a double being; in the visible body there resides an ethereal shadow-like being, mostly invisible, which is its life-essence and the particular seat of which is the chest. That the soul is thought of as being in its nature a shadow-like form appears especially from the name given it by the Tobas: *kadepakál*, which means »our (*i. e.* the human) shadow». The Choroti usually speak of »the dead one» (*yál*) whereas the Mataco call the soul *kasitah*, a word the etymology of which is obscure. When man is asleep this ethereal being is believed to have left its abode for the moment, and what he experiences in his dreams is believed to be really experienced by the soul during its wanderings. When he awakes it returns to the body. In death, on the other hand, the soul has left its abode for ever. This is the work of the evil demon who entered into the body causing disease and death.

Leaving its bodily frame at the moment of death, the soul is set free to an active and independent existence and changed into a supernatural being of whom the Indians as a rule stand in great fear. According to the ideas they have of the existence and activity of the soul after its separation from the body, the mysterious spirit at first hovers about its old abode, the dead body, and the house where the departed lived, being then particularly dangerous to the surviving relatives. The danger is greatest before the corpse has been buried. The Indians also fancy that the soul follows the body to the grave, and their burial

2: Karsten E-5 (1911-1913)1932 SI7 Mataco SI7
Toba SI12

M 115 customs in fact seem particularly to aim at interring the soul with the body. Later on, it is thought, the soul leaves for the forests and the plains, or rises towards the sky, becoming one of those innumerable demons who people the spiritual world of the Indians.

T 115 172 This belief prevails among all Chaco tribes. None of the more primitive Indians, neither the Choroti, nor the Mataco nor the Ashluslay, have developed ideas about a hades, a realm of the dead, where the souls of the departed are assembled. Such a belief is only encountered among the Tobas, the most advanced of the Pilcomayo tribes, who nevertheless at the same time keep to the primitive notion about a soul following the dead body to the grave. When a man dies, the Tobas told me, his »good spirit» (*peyák nōtta*) takes his soul (*kadepakál*) to the Paradise of the Indians. This Paradise is in the heavens and is called *Piyim* (*piyim* = heaven). It is situated in the east where the sun rises. The *Piyim* does not, however, altogether coincide with the sky. It is farther off, *above* the sky, for »upon the visible heaven the sun dies at night, but in the happy resting-place of the dead Tobas the sun never dies». Night and darkness do not exist there, day and sunshine continually reign. In the *piyim* there are great villages and nice houses, fish and other eatables abound, the men are constantly drinking algarobabeer and maizebeer. Disease and death and other evils which embitter the earthly life do not exist there. The men also marry and beget children there, for both men and women are taken to *Piyim* after death. — In short, in the ideas which the Tobas entertain of a Paradise or realm of the dead we find a simple idealisation of earthly conditions. As the Tobas themselves expressed their view on this point: since the earthly life is connected with so many evils we imagine that the future life must be so much better and happier.

I may add that ideas of the Tobas about a Paradise and the future destiny of the soul have nothing to do with moral considerations. Every Toba is taken to *Piyim* after death, independently of the good or bad character he showed during life. Likewise, his social position makes no difference in his destiny after death.

T 171 177 Whereas the Tobas are the only tribe on the Pilcomayo which has developed a theory about a special resting-place for the dead, the half-civilized Avas in the north have similar ideas of the destiny of the soul after death. The Paradise of the Avas is called Ibuoca; it is a sort of »happy fields» where the departed souls go and where they lead a joyous life, feasting and drinking maize beer. Since the Bolivian Tobas have

2: Karsten E-5 (1911-1913)1932 SI7 Mataco SI7
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Choroti SK 6

the death-spirit from rising from the grave. The Tobas believe that if shortly after the burial the body is exhumed, the spirit will come out and may transform himself into a tiger which will kill the people. But the latter may sometimes happen even without any particular profanation of the burial-place.

The customs here described with particular reference to the Tobas are typical of the burial customs of the Pilcomayo tribes in general. Thus the Choroti and the Mataco as a rule bury the corpse in a seated or reclining posture as do the Tobas. There are however exceptions to this rule, and at least in one case which came under my notice the dead Choroti man had been buried in a lying posture. At each end of the grave had been placed a clay pot, partly filled with water. The idea underlying this arrangement was not quite clear. Since among the Indians supernatural power is frequently ascribed to clay pots, it is probable that they had been placed on the tomb for some superstitious reasons, perhaps with a view to keeping off the death-demon. I may add that among the Chaco Indians offerings of food and drink, or other kinds of offering, are not generally made to the spirits of the departed. Certain traces of food and drink offerings have been found among the Mataco, but on the whole we may say that the cult of the dead, which plays such an important part in the religion of most South American Indians, is unknown to the natives of the Gran Chaco. When I asked the Choroti whether they would not offer food and drink to the spirit of an Indian who had recently been buried, they laughed and answered: »He is dead, he wants no food». Still of course neither the Choroti nor other Chaco Indians have wholly divested their minds of the primitive idea that in the after-life the soul has to a certain extent the same wants and appetites as in this earthly life.

As a rule the place where a person has been buried is not, among the Choroti and the Mataco, marked by any tomb or heap of earth thrown up over the grave. Some tribes, however, at any rate the Choroti, are in the habit of constructing, over the place, a primitive kind of hut, consisting of a roof of twigs and grass resting upon four poles. The hut is said to be »the habitation of the *móhsek*». Chiefs and old family fathers are particularly honoured in this way after death.

The customs practised immediately after a death are in their main features the same in all Chaco tribes. The Choroti, as soon as the sick Indian has drawn his last breath, start to make a tremendous noise with all sorts of rattles and by shouting and wailing. The medicine-men

NOTES

I. The Spirits of the Dead

1) *Husek* (*o-husek* or *no-husek* = my soul) is the »god» we have inside of us when we are living. This spirit goes away when we dream. It does not reside in any particular organ but is everywhere in our body. It is through the *husek* that we know what is going to happen. When we die the *husek* becomes an *āhat*, when the *āhat* dies it becomes a bird called *xwitson*. The *xwitson* becomes an *katak* fly and the fly a *ḳipḳip* bird, the *ḳipḳip* becomes a spider (*xwistę́*) and the *xwistę́* becomes a bat (*asus*) and then disappears.

2) The love spirit is called *soitayax*. She is beautiful, all adorned with necklaces and bracelets, exactly like a woman falling in love. She is very fond of men and it is she who commands women to love. When a woman leaves her husband and goes to another man, it is because her soul has tired of the first husband. In the same way a man takes another wife, his soul craves a change.

3) Now and then the *āhat* comes back shortly after death. In such cases, he is very bad. His eyes are yellow. If an *āhat* comes back he goes directly to the house where women are alone, generally the women become frightened and run away. The *āhat* like to sleep with women. They tell them that they are going to bathe and that they will come back very clean and good-looking.[1]

4) At times the spirit comes back to visit his grave, but this only occurs a few days after death, before he has had time to go to his family house in the underworld.

5) The soul goes to the abode of the dead riding a beautiful horse, well-saddled and carrying all that is necessary for the trip. The soul also drives in a car, from one village to another and wanders everywhere. On his way to the land

[1] It is said that the *āhat* are dirty, but my informant was not of that opinion. He told me that all the *āhat* he had seen were clean and beautiful.

3: Metraux E-5 (1933) 1939 SI7 Mataco SI7

of the dead the *āhat* hunts, gathers fruit and goes fishing for food. When he arrives at the abode of the dead, his people come to meet him and they take him to their house. 775

6) The dead inhabit a region of their own situated under the one we live in. When it is daylight here it is dark in their region. [772]

The *āhat* sleep during the day and at night search for food. They feed on dead animals and fish. Their life is exactly the same as that of living persons. They have underground fields and lagoons. They cultivate the earth the same as we do, raise animals and go fishing.

The *āhat* fight each other like the living Bolivians and Paraguayans do. The spirits of the Matako are at war with those of the Toba.

7) A dead person is called an *āhat*. The *āhat* live in the bush and appear only at night. We do not know exactly what they do in the bush nor what they eat. Some of them may be good. The medicine-men may talk with them and learn what is going to happen. For instance, they predict disease and future death. [787]

8) When a man sees an *āhat* he will die unless he is a medicine-man. When a person is dying an *āhat* comes and steals his fire. [761]

9) When the north wind blows very hard, the *āhat* leave their abode and walk about the earth looking for uninhabited places. If they see a man they vanish under the earth, but sometimes they are seen from afar. Frequently the *āhat* transform themselves into the north wind, which brings storms. [821]

10) If you dream that you are visiting the land of the *āhat* and one of them invites you to eat, you must refuse. If you accept you may die during the following year.

II. The Medicine-men and the Big Fire

A medicine-man may call on the Big Fire at the end of the world. On the journey he crosses first a rainy area and then he comes to a dark zone where it is impossible to see. 756 773

The medicine-men who have snuffed the powder of *sebil* seeds (*natax*) and gone into a trance see everything, especially the disease demons. They also see bad medicine-men. When in this state they may also call on the spirits of the dead (*āhat*). Such visits to the dead may sometimes help to cure a patient, for if it is the spirit of a dead person who caused the sickness, he can also take it away. A medicine-man has to pay the disease demon when he cures somebody and so he in turn charges the patient. The fees of a medicine-man are extremely high. My informant Pedro, for instance, has paid a poncho (value of 18 pesos) for being cured of snake bite. If the patient dies, the medicine-man is not entitled to a fee, even a very small one. However, his professional fame is not lessened.

If a medicine-man has not succeeded in effecting a cure, another one is called in, but then the task is more difficult as the disease has lost its temper. It is also important to call the right specialist. Certain doctors have acquired fame for curing particular diseases. Snake bites are usually treated by special medicine-men.

When medicine-men perform magical rites, a very big tree covered with green leaves, similar to those of a palm tree and also extremely thick, appears before them. This tree always emits a noise which only medicine-men perceive. If this same tree appears to the medicine-men without leaves and quite dry, it presages death for him. He then knows that he has only one year to live. Through magic the medicine-man knows when his last moment is near. He has only to let the tree come. When his time arrives the magic tree comes down from the sky, stops at a certain height above the ground near the medicine-man, who throws himself on the ground, and as soon as he has breathed his last the tree gets up and bursts »like a bomb«. It is the end for the medicine-man and the tree. The soul of the dead medicine-man goes to the sky to the place where the tree had been.

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angry. No one is allowed to call on her and only very young boys may go into her house. She speaks only when it is necessary to get things she needs.

A medicine-woman of the village of Las Lomitas, whose husband died a year before, left her retreat in order to cure a sick child belonging to her family. After every treatment she went back to her hut. The child recovered in five days and she resumed her mourning. At no time did she speak with other members of her family.

In the morning and afternoon a widow plays a drum and weeps. Thus she tries to forget her husband but some time later she will think of him again and then go back to her drum. During this period she cuts her hair three times and eats her food with a fork and spoon.

If a woman looses her husband shortly after marriage, he may call on her frequently but if she marries another man before two years have elapsed the spirit of her late husband kills her new husband. After two years the dead man has forgotten his wife and marries a female spirit. When a widow dies her spirit goes to her husband and they live together as they did on earth. Upon the death of a husband the children are bound to support their mother unless she marries again after the two years of mourning.

XX. Miscellanea

a) *Dreams*

Dreams are of exceptional importance to the Matako who believe that everything which happens in dreams will come to pass in real life. The dream is the life of the soul which after death becomes a spirit. During sleep the soul is released to wander about in the world where it sees what will happen in material life. Ordinary men as well as medicine-men can identify images seen in dreams. Thus the Matako Indians expect to realize in life the accomplishment

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of their dreams. My informant, having dreamed that he was planting sugar-cane, intended to grow some.

Through the soul one knows what is going to happen. For instance, if one dreams that he shall be killed, it is likely that he is to die an unnatural death. If he is traveling about and dreams of home it is better to turn back. A man who is away from his wife can talk to her in the evening and she will see him in her dreams. It is the soul which walks about during the night. If one dreams of an algarroba or that he is working in a field, it means that he has still a long time to live. If during the absence of a member of the group someone dies, the absent one will dream about the dead person who appears to him naked. Generally when a traveler returns to his village there is no need to tell him of what has happened during his absence, for he is informed of everything through his dreams which occur when his soul returns to his family. Very often in dreams one sees dead relatives. The soul has gone to the underworld and paid them a visit. Sometimes the dead return by night to the houses of the living who then dream of the departed.

b) *Remedies*

The Indians call a certain fungus *ăxǫ̂tĕut*. According to them it is the excrement of the fox which towards morning transforms itself into a fungus. It is used as a remedy for scalding. A fragment of the plant is toasted, powdered, mixed with fat and the white of an egg and spread on the burned place. The fat and the egg white are desirable but not indispensable ingredients for in a pinch the toasted powder is sufficient. This same plant sometimes obturates the penis of a sick person and prevents him from urinating. If when sucking the sick man the medicine-man gets out a fragment of this plant it most certainly means that the patient will recover. When the extremity of a limb aches it is to be tied at intervals of about half an